

Record
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REPORT ON NATIVE PAPERS

FOR

The Week ending the 24th March 1877.

THE *Bhārat Mihir*, of the 15th March, thus remarks on the Civil Procedure Code Bill:—Certain important amendments have been made, some of which will be beneficial, while others will be attended, in practice, with exceedingly injurious consequences. We have repeatedly referred to these alterations; but the importance of the subject makes us recur to it, and offer some additional suggestions. The present Bill, No. 4, has been submitted for the consideration of a select committee, consisting of Sir A. Hobhouse, Sir C. Bayley, the Hon'ble T. C. Hope, and the Hon'ble Messrs. Cockerell and Inglis. We have nothing particular to say about the law-member, except that he has been led into error by evil counsels. Mr. Cockerell is hostile to Moonsifs and Subordinate Judges; while Mr. Hope is an enemy to the civil courts; as witness his Bombay Revenue Jurisdiction Bill. Mr. Inglis is self-opinionated, while Sir C. Bayley is innocent of all knowledge of the outside world. None of these gentlemen has ever been a Judge of the High Court; a circumstance which accounts for their ignorance of law, as it is carried out in practice and interpreted to the people. If India were not really ill-fated, such men would scarcely have been entrusted with the duty of legislating for her. At a meeting of the British Indian Association lately held for the purpose of considering the provisions of the Bill, certain resolutions were adopted against it. We fully sympathize with the object of the meeting.

BHARAT MIHIR,
March 15th, 1877.
Circulation about 650.

2. The same paper has the following:—Adverting to the large number of auditors, on the occasion of a recent lecture delivered in the Town Hall by Babu Keshub Chandra Sen, in English, Lord Lytton, who was present, is said to have asked whether all the persons there had understood the speaker in the language in which he had addressed them. The question has produced a mingled feeling of joy and sorrow in our minds. We are not a little amused to notice such ignorance, betrayed by the highest official in India, respecting the natives of Bengal, while it has grieved us to think that the man, on whom depends all our happiness and misery, does not possess more acquaintance with the true state of the country. Most of our rulers come as guests to this country; and, while here, their time is spent in the company of their European friends, in the chief cities of the North-Western Provinces, and in sojournings on the Simla Hills. They possess little leisure for inquiring into the extent to which the condition of the people has changed, what progress they have made, or what their present standing is in the scale of civilization, or what their wants and grievances are; so that a Governor returns to England no wiser than when he left it. Lord Lytton was struck with the large number assembled at the Town Hall: he should have known that there would have been equally large audiences at

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all places if there had been five more lectures in English delivered at the same time in Calcutta. Hundreds of educated young natives are wandering about like beggars for employment; they had hoped that Lord Lytton would relieve their miseries. But not a single field of adventure has yet been opened up before them.

BEHARAT MIHIB,
March 16th, 1877.
Circulation about 650.

3. The same paper makes the following observations in an editorial paragraph:—It is long since Lord Dalhousie left the shores of India; but owing to the evil deeds done in the body, his spirit yet hovers over the land. The hunger and thirst of the British lion have not been satiated with devouring the Punjab, Oudh, Jhansi, Pegu, and other large provinces; it has swallowed smaller states also; yet its craving for more prey is unabated. The Maharajah of Susanga has been ruined by the loss of the Garo Hills, and the estates of the Rajah of Bijni have been mutilated. We had hoped that there was at last an end of these merciless acts; but we were disappointed in finding a repetition of the same treatment towards Rajah Harischandra Roy, of Jumrangur, in the Chittagong Hill Tracts. The Rajah rendered great help to Government during the Lushai war, and, in recognition of his services, successively obtained the titles of Roy and Rajah Bahadoor; for Government is not niggardly in the distribution of honors. The Deputy Commissioner of the Hill Tracts, however, by an order issued on the 19th September last, has practically withheld from him the rents so long paid him by the Chukmis. We hoped that such instances of injustice would not be allowed to take place during the administration of the Hon'ble Mr. Eden.

EDUCATION GAZETTE,
March 16th, 1877.
Circulation about 1,168.

4. A correspondent of the *Education Gazette*, of the 16th March, makes the following remarks on the subject of "Arrears of Rent:—"Will not Government open its eyes to the cruel oppressions to which ryots are subjected at the hands of tyrannical landlords? It cannot congratulate itself on having done its duty in this respect; for, in that case, no room would have been left for further oppressions. We, of course, admit that laws are occasionally enacted with a view to prevent one class from tyrannizing over the other; but they fail to produce the desired effect. They do not check the landlords, who are a powerful class; and who by means of their money can manage to secure a large following. Another matter for wonder is that, armed with facilities and privileges which the law confers on them, they fearlessly harass their tenantry before the very eyes of Government, which turns away its face in indifference. Are not the authorities aware that a zemindar, bent on punishing a tenant, may refuse to receive the payment of his rent, and ruin him by continually suing him every month for arrears of rent? The subordinate officers of Government go on awarding decrees with their eyes closed—the tenantry also weep incessantly. The writer then cites a case in which a tenant has been thus harassed by his landlord. He proceeds, by-the-way, to remark on another matter. Why does not Government recognize the division of the property of a family recommended by the members of a punchayet, who also act as witnesses? Is it because the deed of partition is written on blank paper and not stamped? Certainly such a plea would not become the lips of an impartial Government. We have raised this point, because, in a suit of this nature, the defendant, unable to bear all the costs, asked to have his relatives also included among the defendants.

The writer does not condemn the law relating to arrears of rent, but finds fault with the way in which it is carried out. In other words, he condemns the practice of subordinate officers of Government awarding

decrees without at all enquiring how the arrears could be possible. It is, indeed, true that there exists a provision under which a tenant may without difficulty deposit the amount of his rent in court when the landlord refuses to receive it; but, owing to the expenses which such a proceeding would entail on the ryot, the present provisions are next to useless. In such a case, he is required to deposit his instalment of rent every month; which, indeed, he cannot easily do, on account of the expenses incidental to it. It would therefore go far towards saving the tenantry from the oppressions of the landlords did Government but fix the number of instalments in which the rent should be payable; and rule that, in the event of a landlord refusing to receive payment, the ryot should have the privilege of depositing it in court without costs.

5. The *Samáj Darpan*, of the 16th March, observes, in the course of an editorial on "Native Subordinates," that Government should so fix the salaries of the officers in its employ, as to adapt the pay to the dignity of the post, and the position occupied by the incumbent; otherwise it being very difficult to procure situations at the present day, persons belonging to the upper classes of society cannot but continually encroach on the sphere of employment which should properly belong to the lower orders alone. Subordinate native officers are at the present time treated with a want of courtesy by their official superiors which happily did not exist before. Now all are treated alike, the Native Deputy Magistrate as well as the duffree. In official correspondence, the same form of address is used towards both. In printed forms, no space is left for "Sir." An official letter carries an insulting air about it. There is no sufficient encouragement held out to native subordinates. Superior officers are occasionally granted an increase of pay; the omlah do not enjoy this privilege. There can be no promotion without constant flattery and frequent interviews. Leave of absence is not granted. Privilege leave exists but in name.

SAMAJ DARPAN,
March 16th, 1877.
Circulation about 460.

6. The same paper thus comments on the Viceroy's speech, at the recent Convocation of the Senate of the Calcutta University:—Lord Lytton finds himself placed in a great dilemma. We give him credit for sincerity, though not impartiality, in his speech. The difficulty which he referred to will continue to exist until the English refrain from making distinctions between Europeans and natives, and learn to be impartial. They are themselves making the problem increasingly difficult. There would have been no such problem requiring solution at the present moment if a liberal policy had been followed. Now what will be the probable consequence of this keen competition and loud clamour between Europeans and natives for employment in the public service? A time may come when the one or the other party may rise up against Government, and thus compel the latter to remove their grievances. Now, suppose, as proposed by Lord Lytton, all the available appointments in the public service were divided into two classes and allotted to the two contending parties. Would that put a stop to all discontent? Certainly not, because the natives will not cease clamouring until they are elevated to the highest offices and placed on an equal footing with the Europeans in all respects. We cannot tell why Lord Lytton should think natives so unfit for public service. They have proved efficient soldiers. Is it then utterly impossible that those, who are now doing so well as privates, could also make efficient commanding officers, if they were only properly trained for the work? Could not we have done without the English, if they had not come to this country at all? Should we have been all ruined for ever, and remained illiterate, our country depopulated and turned into

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a desert—a prey to all invaders, without even the least spark of enlightenment appearing by this time? Would our deliverance have become a matter of impossibility? It may be said, in reply, that in spite of the endeavours of the rulers, the people have not yet learnt the arts of commerce; and were it not for the presence of the English, all such thoughts perhaps would have been far away. To this, we say, that a foreign rule, while it brings out in broad relief certain virtues in the popular character, destroys others of equal importance; and, perhaps, if the English had not been our rulers, the national character might have shown commercial and other proclivities.

Lord Lytton has blamed us for being so eager to obtain situations in the public service, and has directed our attention to the need of cultivating the arts and manufactures, which do so much to raise a people in the scale of civilization. While acknowledging the justice of his observations, we would remark that he must be greatly mistaken if, by thus directing national activity towards commercial pursuits, he had any expectation of seeing the public service fall into disfavour with natives, who would betake themselves to commerce, and thus leave little room for race antagonism. His Excellency should bear in mind that more serious would be the consequences of a competition in commerce, as a very large proportion of Anglo-Indians is engaged in it.

PRATIKAR,
March 16th, 1877.
Circulation about 235.

7. The *Pratikár*, of the 16th March, makes the following observations, in an editorial headed, "Municipal Oppressions." Of all the oppressions to which the inhabitants in the mofussil are subjected, those of the municipality are the chief. Whether it be within one's power or not he must pay the tax, without remonstrance; for the Chairman has said that without so much money the municipality cannot go on. No delay is permitted in the payment of the amounts assessed. The municipality maintains a costly, but inefficient, police, which cannot detect offenders. The roads are in a wretched condition, and are not lighted at night. The oppressions of the municipal officers know no bounds. The writer then dwells on a case of municipal oppression in Krishnagar, in which the household utensils of a Hindu female were seized and her private apartments entered by a number of tax-collectors, for the default of her brother to pay the tax.

MOORSHEDABAD
PATRIKA,
March 16th, 1877.

8. The *Moorshedabad Patriká*, of the 16th March, thus remarks on the Civil Procedure Code Bill: The people earnestly desire that the Legislative Council should rest from its labours for some time. The members cannot, however, continue unmindful of their duty; and think they must do something to justify their existence as a body. When the Criminal Procedure Code Bill was passed, certain sections were strongly objected to, but Mr. Stephen did not yield to the opposition. It was said to be passed as an experimental measure; and now the public are becoming gradually accustomed to its provisions. We are at present concerned with the Civil Procedure Code Bill, which, like its predecessor, is not wholly objectionable. Government should carefully consider the parts to which the public have raised objection. Such important Bills should not be passed into law in a hurry, on the plea that they are to be experimental only; or, because Sir A. Hobhouse is anxious to return to England soon. The memorial of the British Indian Association, against some portions of the Bill, is closely reasoned, and is entitled to the careful consideration of Government.

MOORSHEDABAD
PATRIKA.

9. The same paper deprecates the proposal of Government to abolish the Delhi College, and amalgamate it with that at Lahore. Delhi is treated as the city of a conquered enemy. Surely, at the hands of the present

Viceroy, who is a poet, some consideration is due to the College, which is associated with a city which has witnessed the rise and fall of different dynasties.

10. We extract the following from an article in the same paper entitled "Our turn for weeping!" We had a time of rejoicing for the period of the first sixty or seventy years, which elapsed since the death of Seraj-ud-dowlah; but now, during the last fifty or sixty years, the second portion of the British rule inaugurates our turn for weeping. This year, the Viceroy labored much to make us laugh; he showed us fire-works, and there have been dancing and festivities. He gratified the native Princes and Chiefs by inviting them to that great burying place of India, Delhi, and ordered the District authorities to cause the people in their several districts to laugh. By order, we laughed when we saw others laugh. But laughter must be short-lived, since the time for weeping has come; and so, as soon as we returned from the Durbars, we began to weep over our condition. Bombay and Madras are now passing through a famine; Bengal is afflicted with storms and pestilences. The summary trials under the criminal law, the injustice and partiality of the officers in the mofussil, and the failure of the High Court to grant relief, as witness its conduct in the Fenuah cases, are all making the people cry out of bitterness of spirit.

MOORSHEDABAD
PATRIKA,
March 16th, 1877.

11. The *Moorshedabad Pratinidhi*, of the 16th March, fully approves of the proposal of Sir Richard Garth to establish district appellate benches in Bengal, composed of a Native and a European Judge. The proposal should commend itself to the approbation of all who desire the welfare of this country.

MOORSHEDABAD
PRATINIDHI,
March 16th, 1877.

12. The *Grámbártá Prakashiká*, of the 17th March, remarks, although it is expressly written in all Acts and Regulations of the Government that any infringement of the law, whether by a European or Native, will be equally punished, it is not so in practice! The crime for which a Native is imprisoned or transported is, in the case of a European, punished with a nominal fine. The Europeans in India treat the natives exactly as the Brahmins treated the Sudras in ancient times; with this difference, however, that in the Code of the Hindu society there was no equality recognized, and so none could raise a cry against the practice. The case is otherwise at the present day, when practice does not accord with the principles laid down in the law. These comments are suggested by the murder of a police constable on the road to Dinagepore by a European named Henderson, who is now awaiting his trial, being released on bail. Here is a person accused of murder, released on bail, for no better reason than that he happens to be a European, though the offence of Rájchandra Dás, of Rajshahye, who had killed a dog, was thought non-bailable.

GRAMBARTA
PRAKASHIKA,
March 17th, 1877.
Circulation about 200.

13. Adverting to the cruel oppressions to which emigrants to the Labor Districts in Assam and other Provinces are subjected, at the hands of the recruiters, and afterwards at the scene of their labour, the same paper regrets that Government should remain indifferent to the matter. It should make no delay in appointing a number of trusted spies to enquire into the oppressions complained of, and report on them.

GRAMBARTA
PRAKASHIKA.

14. In an article on the famine in Bombay and Madras, the *Hindu Hitoishini*, of the 17th March, remarks:—The labour tests and the scale of wages imposed in the afflicted localities by Sir Richard Temple, have been productive of extreme distress. Sir Richard is striving rather to secure economy of expenditure than to relieve the necessities of the perishing

HINDU HITOISHINI,
March 17th, 1877.
Circulation about 300.

sufferers. His scale of rations has been objected to by competent critics. Perhaps Sir Richard is of opinion that it is immaterial whether the chief object be attained or not, so long as an arrangement for administering relief be kept up. His acts are like gilt ornaments, which take in people by their glitter, but which do not possess any intrinsic worth. Such has been his administration of Bengal, which, being now seen in its true colors, has lost its popularity. If, as seems likely enough, owing to the rules of relief made by Sir Richard Temple, the scenes of the Orissa famine be re-enacted in Southern India, he will doubtless leave the country more famous than even Sir C. Beadon.

HINDU HITOISHINI,
March 17th, 1877.
Circulation about 300.

15. The same paper writes the following in an article on the "Indigo and Tea Planters":—The indigo-planters of Behar have become very bold during the rule of Sir Richard Temple. They have seized this opportunity to become all-powerful in that province, where the tenantry are weak and illiterate. The Civilians here are friends of the planters, and spend much of their time in their houses, where also they hold their courts. This intimacy between them produces a powerful effect on the tenantry, who, however oppressed they may be, have not the courage or the ability to speak out. They compel the tenants to sow indigo on their fields, make them work gratuitously, and sometimes even beat them, if they claim any remuneration. The injured have not yet had any redress of their grievances; nor have they much hope of obtaining it. This has led the planters fearlessly to pursue their course with impunity. What wonder that such should be the case, when the sufferers themselves are weak, and the rulers indifferent? The planters in Behar, like those in Assam, are doing just as they please. Most of the indigo-planters being Honorary Magistrates, possess the power to punish any refractory tenant. They made much money by taking contracts during the late Behar famine. It is said that in some places, without the permission of the planters being first obtained, no tanks can be excavated or roads constructed. What is arbitrary power, if this be not? We do not know with what eyes Sir George Campbell looked on these men. Sir Richard Temple, however, took them for gods, as appears from his helping such men as Worsley, Kirkwood, and others, the well-known friends of the planters. We have reason to hope that, under Mr. Eden's administration, this evil will be dealt with as it deserves. It would be well if His Honor were to appoint a commission, consisting of Sir W. Herschel and a native gentleman, to enquire into the doings of the indigo-planters in Behar, where the tenantry fare no better than the labourers on the tea plantations in Assam. Mr. Eden's active interference is urgently required.

SADHARANI,
March 18th, 1877.
Circulation about 516.

16. The *Sādhārānī*, of the 18th March, makes the following remarks on that part of the Viceroy's speech at the Convocation of the Calcutta University, which had reference to the employment of natives to superior appointments in the public service:—To speak truth, as far as this matter is concerned, we have no faith in either the speeches or the writings of our rulers. Already the people have begun to say that Lord Lytton's proposed division of all available appointments into two classes for civilians and natives is only a trick to fill us with false hopes for some ten years longer. Instead of, therefore, basing our expectations on the bare mercies of Government, we should strive to gain admission into the Civil Service by open competition. There are two serious obstacles in the way of natives meeting with success in these examinations—(1) residence in England, and (2) presenting oneself for examination before the age of 19 years is attained. We are glad to notice that the subject has been taken up by the Indian Association.

17. A correspondent of the same paper complains that, in Amtá, a flourishing and populous village possessing schools, a moonsiffie court, and other important institutions, the inhabitants are seriously inconvenienced for want of medical assistance. There was here a native doctor for some time, but even he has left the place.

SADHARANI,
March 18th 1877.
Circulation above 516.

18. The *Bhárat Sangskárák*, of the 19th March, writes the following in a lengthy editorial extending over six columns, on the "Elevation of natives to high appointments and the Civil Service Examinations":— We have more than once in these columns dwelt upon this subject. The system of examination is disfigured by partiality, and so many other defects, that it is needless to advert to them here. They are well known to Government and the Civil Service Commissioners. Yet, why are they overlooked? It is idle to attempt a reply. Unless the spirit of a Runjit Sing or Jung Bahadoor could revisit this earth in a body of flesh and blood, the British politics deal with problems, which it is not in the power of a native of India of the present day to solve. They do not like to mix with natives for the same reason for which the old Roman patrician refused to mix with a plebeian, for which a Norman would have nothing to do with a Briton, and for which the Mahomedans were hostile to the Hindoos. They do not like to see the caste system prevailing among us; and express their dissatisfaction with the inequalities which obtain in our society. But while one great object of all the Acts and Regulations, education and examination, is to do away with these distinctions they themselves will not mix with us, nor can they bear to think that we should be their equals. They want to raise the low, but not to lower the high; and so the conquering race will always occupy a distinct and loftier position from which they can treat the natives as they please. Science tells us that the acorn produces the gigantic oak tree, and that a mighty and wide spread conflagration is often preceded by common smoke; while history teaches us that great events have had small beginnings. Hence prudence forbids us to slight even trifling causes. But in India how many important events pass away without being thought worthy of the notice of our rulers. They are so proud of the power of their bayonets that they do not in the least fear to tread on the heads of the whole Indian population. The Emperor Napoleon thought one Frenchman equal to six Prussians, but the English do not seem to be prepared to put one Englishman in the scale against even 10,000 natives. And why should they, seeing that less than 25,000 English men are ruling 25 crores of natives as sheep. Who can do anything against them, if they now refuse to redeem the promise to elevate natives to high offices under the State? But is it necessary to be told that an increase of distrust and disaffection on the part of the subjects to their rulers is not in the long run beneficial?

BHARAT
SANGSKARAK,
March 19th, 1877.

When, in November 1858, the Queen assumed the direct Government of India, it was proclaimed that natives would be appointed to high positions. But this pledge has not been yet fulfilled; while, on the other hand, the present Viceroy expressly declares that all the highest offices in the State should always be reserved for Europeans. The natives are not fit to hold them; nor does the Viceroy believe that they ever will be. The Queen's promise, however, cannot be set aside; and so the Government of India is placed between the horns of a dilemma. The subject of native elevation has been repeatedly discussed, and some rules also of nomination were made some years ago, though they have been allowed to become a dead-letter; and it is only when an agitation is made in the newspapers that

Government is roused from its lethargy. It can easily be conceived what assuring effect this attitude of Government must have on the popular mind.

We are, however, opposed to the scheme of nomination. If the talents and ability of the nominated candidates be in any way thought to represent those of the country, Government save us from such nominations. The scheme is likely to be productive of favoritism and jobbery. Favor is blind, and therefore, as we remarked on a former occasion, it will be not through the possession of any talents or ability, but by means of flattery and servility that such high appointments will be obtained. It is not long since, that a number of young men, belonging to respectable families, got into service under this system and were dismissed shortly afterwards. These will fare likewise. The dismissal of the former did not matter much; any disgrace of the latter will make the nation suffer. It is for this reason that we do not approve of nomination. Let the door of the Civil Service be open to all as at present, without any distinction of caste; only let some impartial rules be made relating to the system of examination. Perhaps, owing to the success of some native candidates, the limit of age has been artfully lowered from 21 to 19 years. But who does not see that it was the object thus to bar natives from admission into the service? If Government means to do its duty in the matter, redeem its promise, and wish well of the people, let it raise the limit to 23, or at least restore it to 21, as before. Let it increase the number of native in lieu of the foreign languages as subjects of examination.

The abolition of the State scholarships having much inconvenienced candidates who are poor, and few being at their own expense willing to proceed to England for an object which is so uncertain, the examination should be held in this country; for, if the Indian Civil Service is for the people of India, reason demands that it should be so. But by a wonderful policy Government prepares the men it wants for its service in England; as witness the Medical and the Engineering Services and men for the Railway and the Bar. Even if natives go to that country they have to encounter numberless obstacles; and, should success attend their efforts so that they pass the prescribed examination, yet they may fail to obtain the desired appointment from the circumstance of none being available. The Civil Service, according to Lord Lytton's own saying, is overcrowded with men; and so we should not wonder, if after a little time the plea were raised that Government wants no more. There is, therefore, no remedy for the natives. It is on a consideration of all these circumstances that we ask that the examination should be held in this country; and insist that an open and free competition alone will meet the requirements of the case. The subject should be persistently agitated.

SOMA PRAKASH,
March 19th, 1877.
Circulation about 700.

19. On the same subject, the *Soma Prakásh*, of the 19th March, writes as follows:—The British nation have placed themselves in a position of great difficulty by making the Civil Service appointments obtainable by competition alone. In their hearts they do not wish to see natives members of the Civil Service; but cannot speak out, for fear of being charged with partiality. Hence, they are making much agitation about the limit of age, which was formerly fixed at 21, perhaps from an idea that no native would be able to compete at that age. But when they saw that natives crossed this barrier, and began to enter the Service, another trick was resorted to, which has proved successful. The limit has been lowered to 19 years, at which age, it is not possible for a native youth, after having laboured to acquire a sufficient degree of proficiency in the English language, to appear

in an examination in England. It is not easy to acquire proficiency in English, which, besides being a foreign, is a difficult language. These new difficulties present themselves in the shape of expense and residence in England, away from home and kindred, which alone is beset with numberless temptations. The State scholarships have been abolished. The employment of Europeans, to the exclusion of the children of the soil in superior offices in the Government service, is a gross injustice, and needs firm and persistent opposition. Even the limit of 21 years was not advantageous to the Native youth. If Government adheres to its resolve of fixing the age at 19, the examination should be held, both in England and India.

20. The same paper directs the attention of the Lieutenant-Governor to the injustice which has been done to Babu Dina Náth Sarkár, the late serishtadar of the Collector of Mymensingh, by dismissing him from Government service, for a fault for which he is not in any way responsible. The Babu's petition is now before His Honor, and the editor hopes that it will receive due consideration at his hands.

SOMA PRAKASH,
March 19th, 1877.
Circulation about 700.

21. Adverting to the prohibition to public officers, contained in a recent Resolution in the *Gazette of India*, to receive presents from native chiefs, and to other rules connected with the subject, the *Sambád Bháskar*, of the 19th March, is anxious to know if it is applicable to all officers in the service of Government, and the presents referred to include such as are given by zemindars and others to local authorities. Furthermore, it is asked whether the pundits attached to the Sanskrit College at Calcutta are justified in receiving presents from members of the Hindu society. The editor thinks they are not.

SAMBAD BHASKAR,
March 19th, 1877.

22. The *Sulabha Samáchár*, of the 20th March, makes the following remarks on the Budget:—We are gratified to notice the justice and forbearance of the authorities this year in the matter of taxation. An assessment, however, which affects the poor is more injurious than an income tax. Greater advantages would have resulted from a decrease in the price of salt.

SULABHA SAMACHAR,
March 20th, 1877.
Circulation about 3,000.

23. The *Samáchár Chandriká*, of the 20th March, directs the attention of Mr. Eden to the oppressions of the coolie recruiters and the indigo-planters in Behar. The evil calls for prompt interference.

SAMACHAR
CHANDRIKA,
March 20th, 1877.
Circulation about 625.

24. An anonymous correspondent writes to the *Behár Bandhu*, pointing out a few of the reasons why good teachers are scarce, and there is consequent defect in the character of public education. Government has no mercy on the masters, some of whom receive the small pittance of Rs. 20 a month, while others labor on even smaller sums. How can such men be expected to take any interest in education? It behoves the Government, if it would have efficient teachers, to make the service a graded one as it regards juniors, or allow a regular annual increase of pay to those who work well. The masters will thus be encouraged to exert themselves and be grateful to Government.

BEHAR BANDHU,
March 21st, 1877.
Circulation about 500.

BENGALI TRANSLATOR'S OFFICE,

The 24th March 1877.

JOHN ROBINSON,

Government Bengali Translator.

*List of Native Newspapers received and examined for the Week ending
the 24th March 1877.*

| No. | Name. | Place of publication. | Monthly, weekly, or otherwise. | Date. |
|-----|-------------------------------|-------------------------|-----------------------------------|----------------------------------|
| 1 | "Bhārat Shramjībī" ... | Barāhanagar ... | Monthly ... | Fālgun, 1283 B.S. |
| 2 | "Rungpore Dik Prakāsh" ... | Kākinīā, Rungpore ... | Weekly ... | 15th February 1877. |
| 3 | "Hindu Ranjikā" ... | Beauleah, Rājshāhye ... | Ditto ... | 14th March 1877. |
| 4 | "Bhārat Mihir" ... | Mymensingh ... | Ditto ... | 15th ditto. |
| 5 | "Education Gazette" ... | Hooghly ... | Ditto ... | 16th ditto. |
| 6 | "Moorshedabad Patrikā" ... | Berhampore ... | Ditto ... | 15th ditto. |
| 7 | "Moorshedabad Pratinidhi" ... | Ditto ... | Ditto ... | 15th ditto. |
| 8 | "Pratikār" ... | Ditto ... | Ditto ... | 16th ditto. |
| 9 | "Samāj Darpan" ... | Calcutta ... | Ditto ... | 16th ditto. |
| 10 | "Grāmbārtā Prakāshikā" ... | Comercolly ... | Ditto ... | 17th ditto. |
| 11 | "Hindu Hitoishini" ... | Dacca ... | Ditto ... | 17th ditto. |
| 12 | "Dacca Prakāsh" ... | Ditto ... | Ditto ... | 18th ditto. |
| 13 | "Howrah Hitakārī" ... | Bethar, Howrah ... | Ditto ... | 18th ditto. |
| 14 | "Sādhārānī" ... | Chinsurah ... | Ditto ... | 18th ditto. |
| 15 | "Soma Prakāsh" ... | Bhowanipore ... | Ditto ... | 19th ditto. |
| 16 | "Bhārat Sangskārak" ... | Calcutta ... | Ditto ... | 19th ditto. |
| 17 | "Sambād Bhāskar" ... | Ditto ... | Ditto ... | 19th ditto. |
| 18 | "Sulabha Samāchār" ... | Ditto ... | Ditto ... | 20th ditto. |
| 19 | "Samāchār Chandrikā" ... | Ditto ... | Daily ... | 16th, 20th, and 22nd March 1877. |
| 20 | "Sambād Prabhākar" ... | Ditto ... | Ditto ... | 9th to 16th March 1877. |
| 21 | "Sambād Pūrnachandrodaya" ... | Ditto ... | Ditto ... | 17th to 23rd ditto. |
| 22 | "Urdu Guide" (in Urdu) ... | Ditto ... | Weekly ... | 17th March 1877. |
| 23 | "Behār Bandhu" (in Hindi) ... | Bankipore, Patna ... | Ditto ... | 21st ditto. |

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